

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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## ORIGINAL COMMUNICATION.

Our correspondent, J. W. H. will accept our thanks for the following communication, which we presume was not prepared without much patient research and close examination. The book of Revelation has been considered by all orders as a "dark book"—and what has made it appear to be the more so, we suspect, is the fact, that there has been an universal mistake as to the time for the fulfillment of the predictions contained in it. We are strongly inclined to agree with J. W. H.—that the coming of the prophecies of this book to the apostolic age, is the only way to a right understanding of it. Light has been wanted on this subject, and our correspondent, we think, has furnished a good measure of it.]

[For the Christian Intelligencer.]

## REMARKS ON THE APOCALYPSE.

There is no book in the bible upon which so great a variety of opinion has been expressed, as the book of Revelation. It has been applied by Protestants to Catholics, and by Catholics to Protestants; and generally considered as containing prophecies relating to the Christian Church, from the apostolic age, to the end of the material world. But the repeated expressions contained in almost every chapter of the book, that it was a revelation of things which were "shortly to come to pass," has convinced me of the erroneousness of this opinion, as that it related solely to events then near at hand.

The opinion generally entertained, that this book was written after the destruction of Jerusalem, I conceive also to be erroneous; for when this book was written, the temple must have been standing, as it is referred to in numerous instances.

The book itself opens with saying—*"The Revelation of Jesus Christ which God gave unto him, to show unto his servants, things which must shortly come to pass;"* and this is repeated continually throughout the whole book; and it closes with the same declaration.

The one who reveals these things to the apostle, is Jesus Christ. "I Jesus have sent mine angel (*angelos*, messenger, i. e. John) to testify unto you these things in the Churches;" and the similarity of the predictions, to what he also communicated to his disciples, concerning the destruction of Jerusalem, will abundantly confirm the opinion that this Revelation was all to be accomplished during the apostolic age.

The first three chapters relate solely to the seven churches of Asia; and it is admitted that they treat of events then near at hand; though they are supposed not to have been accomplished till after the age of the apostles. But that there was a defection in the churches of Asia in the apostolic age, we learn from Paul, who says, "All Asia is turned from me."—That the time for the accomplishment of these prophecies was near at hand, we are twice informed in the three first verses of the first chapter. Jesus had before told them, when on earth, that the things which he predicted, should come upon that generation; and he now communicates to the churches, that the time for their accomplishment was very near. We will compare a few of these predictions with what he said to his disciples concerning these events.

*Rev. i. 7.* Behold he cometh with the clouds and every eye shall see him, and they also which pierce him; and all the kindreds of the earth shall wail because of him.

*Rev. ii. 10.* The devil shall cast some of you into prison, and ye shall have tribulation ten days.

*Verse 11.* He that overcometh, shall not be hurt at the second death.

*Verse 25.* But that which ye have already, hold fast till I come.

By turning to the book of Acts, we learn, that the Jews, who are repeatedly designated by the term devil and satan, in the New Testament, always instigated the Gentiles to persecute the Christians.—"The devil (the Jews, or the Gentiles at their instigation) shall cast some of you into prison."

*Rev. iii. 3.* I will come upon thee as a thief; and thou shalt not know what hour I will come upon thee.

*Verse 10.* Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell on the face of the whole earth.

*[Remark.]* "The whole world," designates the Roman Empire; "the whole earth," the Land of Judea.

*Verse 11.* Behold I come quickly.

That all the succeeding predictions were also to be accomplished immediately, we shall now proceed to show. The 4th chapter opens with a call to the apostle, "Come up hither, and I will show thee the things which must be hereafter." Kneeland renders it, "I will show thee the things which must happen shortly." *Genesisthai meta tauta.*

The 4th and 5th chapters contain a vision of the throne of God, and the final effects of the gospel, in bringing the universe into his service; and the 6th commences with the opening of the seals, which describe the troubles and commotions preceding the destruction of Jerusalem. From this to the close of the book, we must consider that we are looking at several pictures, or visible representations of the same subject, as viewed in different lights. Perhaps it can be illustrated thus: A painter, well acquainted with all the circumstances of the commotions preceding the destruction of Jerusalem, and with the siege itself, and the final overthrow, attempts to describe these events to us on canvass. He would show us as many different pictures as were necessary to enable us to comprehend his subject and display the principal events. The apostle had such a representation made to him, and he gives us an account of them all, as the different views and scenes were presented to his mind. We shall not attempt to point out the historical accomplishment of these predictions, but merely to show that they were all to be accomplished in the apostolic age, by parallel predictions in the Evangelists.

*Rev. vi. 4. (2d seal.)* And there went out another horse that was red; and power was given him to take peace from the earth, &c.

*Verse 5. Black horse famine.*

*Verse 8.* And power was given him over the fourth part of the earth, to kill with the sword, and with hunger, and with death.

*Verse 12.* And lo, a great earthquake.

*Verse 9.* And when he had opened the fifth seal, I saw under the altar the souls (lives) of them that were slain for the word of God, and for the testimony which they held.

*Verse 10.* And they cried with a loud voice, saying, How long, oh Lord, holy and true, dost thou not judge and avenge us upon the earth? and upon the dead?

*Verse 13.* And the stars of heaven fell upon the earth, even as a fig tree casteth her untimely figs, &c. Comp. *Mark xiii. 24—29*, and *Luke xxi. 25, 26.*

[Compare verse 16 with Luke xxiii. 30.]

*Verse 17.* For the great day of his wrath is come & who shall be able to stand?

We have now gone through with six chapters and six seals, and the situation of things, just before the opening of the seventh.

The 7th chapter opens with the suspension of hostilities until the servants of God were sealed, or the Christians were enabled to escape to Pella. This probably refers to the time when Cestius unaccountably raised the siege. "And he cried with a loud voice, saying, hurt not, till we have sealed the servants of God in their foreheads."—*Chap. vii. 2, 3.* Those sealed, are the "first fruits," *Chap. xiv. 4.* The "first resurrection," *Chap. xx. 4.* Followers "of the word," *Chap. xix. 14,* and otherwise described in parables in the gospels.

Then the seventh seal opens, and the events which followed the sealing of the Christians, preparatory to their escape, is described.

*Rev. viii. 5.* And the angel took the censor and filled it with fire of the altar, and cast it into the earth, and there were voices, and thunders, and lightnings, and a great earthquake.

*Verse 7.* The first angel sounded, and there followed fire mingled with blood;—8th and 9th, the sea, the land, and the sky;—10th, the land, the rivers and fountains of water;—12th, the sun and stars darkened.

*Rev. ix. 6.* And in those days shall men see; death and shall not find it; and shall desire to die, and death shall flee from them.

*Rev. xi. 22.* For these are the days of vengeance.

*Verse 25.* Men's hearts failing them for fear, and for looking after those things which are coming on the earth.

*Verse 33.* For as a snare shall it come upon all them that dwell on the face of the whole earth.

*Matt. xxiv. 13.* But he that endureth to the end, the same shall be saved.

*By turning to the book of Acts, we learn, that the Jews, who are repeatedly designated by the term devil and satan, in the New Testament, always instigated the Gentiles to persecute the Christians.—"The devil (the Jews, or the Gentiles at their instigation) shall cast some of you into prison."*

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*[Remark.]* "The whole world," designates the Roman Empire; "the whole earth," the Land of Judea.

*Verse 11.* Behold I come quickly.

Then follows a further description of the commotions of those days. And the 10th chapter brings us again to the time when these things were to be fulfilled.—

*Verse 5.* And the angel (6) swears that there should be time no longer; or no longer delay." (Wakefield; A. Clarke.) *Verse 7.* But in the days of the seventh angel, when he shall begin to sound, the mystery of God should be finished as he had declared to his servants the prophets." All of which things were to come upon that generation; and the vision and the prophecy were to be sealed up henceforth and forever.

The 11th chapter contains a command to measure the temple; which is sufficient proof that this book was written before the destruction of Jerusalem, and an account of the two witnesses, who were to prophesy in Jerusalem, and to lay dead "in the street of the Great City which is spiritually called Sodom and Egypt where also our Lord was crucified." Now it will be important to the understanding of the rest of this prophecy, that we bear in mind that Jerusalem is called "The Great City," by way of distinction, as well as the land of Judea, *eis tes ges*, "the earth."

Then follows an account of further commotions, and the declaration of the angel, that the third who cometh quickly—at which a rejoicing takes place, because the kingdom of God is come, or close at hand, and the Jewish polity destroyed.

*Rev. xi. 17.* Saying, O Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works.

*Verse 28.* Verily I say unto you, there shall be some standing here which shall not taste of death till they see the Son of man coming in his kingdom.

*Matt. xv. 21.* For there shall be great tribulation, such as was not since men were upon earth, so mighty an earthquake and so great.

And the Great City (Jerusalem) was divided into three parts, (the three factions before mentioned,) and the cities of the nations, (cities and towns of Judea,) and Great Babylon (the whole Jewish community) came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.—(xvi. 19.)

In the 17th and 18th chapters, we have still another view of these events,—and that Babylon is Jerusalem, and not Rome, either temporal or spiritual, we find abundantly confirmed. Babylon is here called "the great whore," and "the woman;" and each is explained to mean the "Great City," which is repeated seven times in these two chapters. She is not said to be the mother of harlots and the abominations of the world, but "the earth," *tes ges.* Rome is called "the world;" Judea, "the earth." We will confirm these remarks by another parallel.

*Rev. xvii. 6.* And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus.

*Chap. xviii. 20.* Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.

*Verse 24.* And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth, *tes ges.*

*Chap. xvii. 4.* And the woman was arrayed in purple, and scarlet colour, and decked with gold and precious stone, and pearls, having a golden cup in her hand, full of abomination and filthiness of her fornication.

*Chap. xviii. 9.* And upon her forehead was a name written, Mystery, Babylon, the Mother of Harlots, and abominations of the earth.

*Verse 6.* And I saw the woman drunken with the blood, &c.

Let us look now, for a moment, at the "waters" upon which the woman sat, verse 15, which are explained to be peoples, and multitudes, and nations, and tongues. It is sufficient to explain this, to state the fact, that the Jews who compassed sea and land to make proselytes, had synagogues established all through the Roman Empire; and it is here said that they were to hate her, and destroy her, and burn her flesh with fire.

These Jews were ever ready to instigate persecutions against the disciples of Jesus. And there was scarcely a city, into which the apostles entered, that the synagogue there established, did not excite the Gentiles to persecute them. See Acts 17 and 18. And this, perhaps, is what may be understood by "making war with the Lamb," verse 14.

The 18th chapter gives us a view of the Great City on the verge of destruction. The mighty angel is introduced, saying, Babylon is fallen, &c. and "another voice from heaven." The warnings of Christ, Matt. 24, &c., calls upon the Christians to make their escape.

*Rev. xviii. 4.* And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues.

*Matt. xxiv. 16.* Then let them which be in Judaea flee into the mountains.

*Chap. xviii. 21.* Thus with violence she called that Great City, Babylon, be thrown down, and shall be found no more at all.

*Verse 24.* And in her was found the blood of the prophets, and of saints, & of all that were slain upon the earth.

*Matt. xxiii. 37.* O Jerusalem, Jerusalem, thou that killest the prophets, &c.

I know that in calling Babylon, Jerusa-

With Matt. xxiii. 34. Wherefore behold I send unto you saints and prophets, and then give them blood to drink, for they were worthy.

At the 14th verse of this chapter, we have an account of the gathering together of the armies of the siege—or, as it is here called, the great battle of God Almighty. Titus himself confessed that God fought this battle. "For these are the spirits of devils working miracles which go forth unto the kings of the earth and of the whole world, ("the earth," Judea; the "whole world," the Roman Empire;) to gather them together to the battle of that great day of God Almighty."

*Rev. xvi. 15.* Behold Luke xxi. 20. And I come as a thief: Blessed Luke xxi. 20. And I come as a thief: when ye see Jerusalem when he that watcheth and keepeth his garments, lest he walk naked and they see his shame.

And he gathered them together in a place, called in the Hebrew tongue, Armageddon—Mount Megiddo. See Judges v. 19,—2 Kings ix. 27, and xxiii. 29,—Zech. xii. 11.

As soon as they are gathered to the battle, the angel pours out his seventh vial, the last plague, and a great voice exclaims, "it is done," verse 17.

*Rev. xvi. 18.* And there shall be great tribulation, such as was not since the beginning of the world to this time; were upon earth, so mighty an earthquake and so great.

And the Great City (Jerusalem) was divided into three parts, (the three factions before mentioned,) and the cities of the nations, (cities and towns of Judea,) and Great Babylon (the whole Jewish community) came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.—(xvi. 19.)

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*Rev. xvii. 34.* Wherefore behold I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, *tes ges.*

*Chap. xviii. 21.* Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.

*Verse 33.* Ye serpents, ye generation of vipers, how can ye escape the damnation of hell, *krise tes gehenes.*

*Verse 6.* And I saw the woman drunken with the blood, &c.

Let us look now, for a moment, at the "waters" upon which the woman sat, verse 15, which are explained to be peoples, and multitudes, and nations, and tongues. It is sufficient to explain this, to state the fact, that the Jews who compassed sea and land to make proselytes, had synagogues established all through the Roman Empire; and it is here said that they were to hate her, and destroy her, and burn her flesh with fire.

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*Rev. xviii. 4.* And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues.

# CHRISTIAN INTELLIGENCER.

lem, I am departing from all orthodoxy. Let it be so—when those who say it refers to Rome spiritual, can prove that the Protestant church is any purer than the Catholic, we will reflect upon this exposition. This language describes the overthrow of a city and nation, while Rome spiritual, embraces cities and nations; and it would be impossible to inflict such things upon her, as are here described. One single circumstance is sufficient to convince the most sceptical, that Jerusalem and Judea are here meant, and not Rome. Jerusalem is always called "The City," and the land of Judea, "the earth," while Rome is called "the world," in the scriptures; and wherever the Roman Empire is adverted to in these prophecies, it is called "the world." And it was upon "the city" and "the earth," that these judgements were inflicted. The first fruits or first converts to Christianity are those who escape, and not Christians in after ages. Beside this, the immediate fulfillment of these predictions is interwoven with the whole prophecy.

The 19th chapter, opens with rejoicing at the destruction of the city, and says (verse 3d,) "The smoke of her torments rose up forever and ever—*aiōnōs ton aiōnon*—the effects of this destruction were to continue visible for ages of ages—and immediately the kingdom of God appears as predicted Mark ix. 1, and various other places, to succeed the abolition of Judaism. At the 11th verse we have another view of the concluding scene of the destruction of Jerusalem; corresponding with that in the latter part of the 14th chapter, with a view of the church escaping from Judea, following the "word of God," i. e. taking heed to the signs and predictions of the prophets; and from the 17th verse to the end, the final end is described; and also an unsuccessful attempt of the Jews, to destroy the Christians.—This scene is first described by the supper of fowls, agreeing to the prediction of Christ, Matt. xxiv. 28, "Where the carcase is, there will the eagles be gathered together;" and secondly, by an allusion to the overthrow of Sodom and Gomorrah.

The 20th chapter carries us back, and gives us an account of the binding of the adversary, for a period of time signified by a thousand years—which signifies that the Jews, were by some means restrained from persecuting the Christians for a season,—during this time Christianity prospered—perhaps this was the period mentioned, Acts ix. 31. "Then had the churches rest, throughout all Judea and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, and were multiplied." This was in the year 37. In the year 66, Cestius unaccountably raised the siege of Jerusalem, at which time it is supposed that the Christians made their escape, and the number "forty" and "thousand" are used for an indefinite number in the scriptures. During this time, the martyrs and those who were slain for the testimony of Jesus, prior to A. D. 37, lived again with Jesus, and reigned by their testimony, confirming the truth of the Gospel. After this, it is said Satan was loosed for a little season, and went out and deceived the nations, in the four corners of the earth, *les ges*. This relates to the commotions in Judea, just prior to the raising of the siege by Cestius, during which the Christians were liable to persecution; and those of them who suffered death then, did not "live again" by their testimony until the period designated by the thousand years was finished. (Verse 5.)

We have a last view of the closing scene of the abolition of Judaism, from the 11th to the end; introduced by a vision of the kingdom of God which was prepared to succeed it, and from which the old heavens and earth, or old dispensation, fled away, and there was no place found for them. We will parallel the remaining verses with what I consider to be their fulfilment.

Rev. xx. 12. And I saw the dead small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

Verse 13. And the sea gave up the dead which were in it, and death and hell gave up the dead which were in them; and they were judged every man according to his works.

Verse 14. And death and hell were cast into the lake of fire. This is the second death.

Verse 15. And whosoever was not found written in the book of life, was cast into the lake of fire.

Immediately after the execution of this sentence, the kingdom of heaven is introduced according to the words of Jesus, Matt. xxvii. 28, under the figure of the new heaven and new earth, and the new Jerusalem, in which there is no temple, like the old. John iv. 21. "The hour cometh when ye shall neither be in this mountain, nor yet at Jerusalem, worship the Father. This finishes the vision and the prophecy forever, and John fell at the feet of the angel when the vision ceased. Now be very careful to mark the words in which it concludes. "And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets, sent his angel to shew unto his ser-

vants the things which must shortly be done. Behold I come quickly." And he said unto me, seal not the sayings of the prophecy of this book, for the time is at hand."—*"And behold I come quickly,* and my reward is with me, to give unto every man as his work shall be. I, Jesus, have sent mine angel to testify unto you these things in the churches. He which testifieth these things, saith, *SURELY, I come quickly.*

The limits of a paper will not admit of any thing like a full exposition. I have studied brevity on this account, and have not, therefore, been able to say but little upon each chapter. I am confident, however, that confining the prophecies of this book to the apostolic age, is the only way to a right understanding of it. When Jesus Christ was upon earth, he foretold these calamities; that they were to take place before that race had passed away; but of the exact time he could not inform them. But as this period drew near, he gave a Revelation to the churches, with a description of what was coming and that immediately—and unless it did refer to these things, the book is any thing but a *Revelation*; for no one has ever succeeded in applying it to any later period. To assist in understanding the true application of this book, we will remark, that whenever the phrase "the world" occurs, it must be understood to mean the Roman Empire.—(Confirmation)—Matt. xxiv. 14. Luke ii. 1, &c.

"The earth"—the land of Judea; (confirmation,) Matt. xxiv. 30. The phrase has this meaning in all other parts of the New Testament, by the consent of all commentators. It was given to this country by way of distinction.

"The city"—Jerusalem, also given by way of distinction, Isa. i. 21, xxii. 2, xxiii. 7, &c., Zeph. ii. 15, and places too numerous to quote. More particularly see Luke xi. 41.

"The devil, Satan, &c."—The Jews, who are frequently designated by that term in the New Testament. See Luke x. 18, xxii. 31: Rom. vi. 20: 1 Peter v. 8, 9. They were the constant instigators of persecution against the apostles in all parts of the Roman Empire.

"Fire and brimstone, the lake of fire and brimstone, the second death,"—An allusion to the destruction of Sodom and Gomorrah, the effects of whose destruction endured for ages, as also that of Jerusalem; both were sudden, and the hand of God as visible in one as the other.

J. W. H.

## THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, JAN. 16.

## SAMARITAN SOCIETY.

It gives us pleasure to learn that a Samaritan Society has recently been formed in Bowdoinham, embracing people of both sex, and of different religious denominations. By the Constitution each member is required to make a quarterly contribution, of a given amount, to the funds of the society, which, with any other charitable offerings that liberal individuals may make beyond the amount of their tax, are to be expended or applied for the purpose of relieving the destitute poor and the afflicted in that place. We have taken occasion once or twice before, to recommend the formation of such societies in towns and villages. The spirit of them is that of Christian Benevolence, and cannot but be well pleasing in the sight of Heaven, as it operates to the practical aid of the sons and daughters of want and suffering. We hope the society in Bowdoinham will act unitedly and efficiently in the laudable purpose for which it is formed, and that by their well timed charities, its members may call upon the smiles of God, and "the blessings of them that were ready to perish." Go on, we say, in this cause of humanity, and prosper abundantly.

We shall rejoice to announce the formation of such societies in other towns in Maine. They are more valuable than all the sectarian missionary and tract societies in the world.

## LEGISLATIVE ACT NEEDED.

Every class of persons, demeaning themselves well as citizens of the State, have a claim to be protected in their rights by the representatives of the people—Our Bill of Rights declares, that "all men are born *equally free and independent*," by which it is admitted that they have equal rights as members of the commonwealth. As our laws now stand, we believe there is a portion of the people—and this portion not small, (and if it were, it would make no difference,)—who are left unprotected on those points which concern their dearest rights and privileges. We allude to the fact, that our judicaries have the power,—or whether they rightfully have it or not, they have, in some cases, exercised it in other states—of declaring Universalists and others out-laws in effect, by denying them the privilege of taking an oath. We need not say what must be the consequence of such judicial proscription, nor attempt to show how entirely repugnant it is to the spirit of our free institutions. If a man cannot take an oath on account of his religious opinions being somewhat different from other Christians, it is certain our boasted religious liberty is a mere song—a solemn mockery. A man who is not allowed to take an oath cannot sustain any office to which he may be elected or appointed, if on entering upon the duties of it he is required to swear to support the Constitution and Laws; nor can he recover an account in an action of debt, nor be protected in his person or his family from the murderous purpose of the assassin, for the murderer may take the lives of his wife, his children or his neighbors before his eyes, and he can make no legal complaint, nor give testimony to the act. Such a want of protection demands attention. We do not indeed at present apprehend that there is any probability that any of our Judges now on the Bench will be likely to give the decision that has in some states been made against the right of Universalists to take an oath. Such a decision has not yet come from our courts, and

we presume will not very soon. But this favorable presumption is not all that is wanted. The power ought to be taken away forever from the judiciary, which may hereafter consist of bigots, to pass such decrees as will deprive any respectable class of citizens of their civil rights. In some states this subject has arrested attention—in Rhode Island—and been effectually settled by a legal enactment. This we believe ought to be done also in Maine. The Legislature is now in session, and we have a right to look to it for a speedy and just protection. In our view, it is the duty of that body to pass a declaratory Act concerning oaths, expressed in such terms as to secure to every honest man—what is not yet fully secured by law—equal rights in common with the rest of his fellow citizens. The danger of judicial intolerance should be guarded against by the Legislature; until it is, no person will be safe. We believe the present Legislature of this state would do an act of manifest justice, and obtain the approbation and gratitude of the public, by giving its attention to this subject.

## SABBATH MAIIS.

The orthodox are making great efforts at present to induce Congress to put a stop to the transportation of the government mails on the Sabbath. For ourselves, individually, we care not whether the mail runs Sunday or not; if the transportation of it on that day is the cause of more evil than it is good, we hope it may be stopped. Whether this is the case, or not, we pretend not to know. Stage drivers are in some cases, probably, denied the privilege of attending public worship on the Sabbath by the existing arrangement, and post-masters—those to whom the mail is conveyed Sunday—are also obliged to spend some minutes, or perhaps hours, in opening, assorting and delivering papers and letters. And it may be, too, that the example is a bad one. These are the disadvantages of carrying the mail on Sundays. On the other hand, if it is not conveyed on that day, there must be a delay in conveying the instructions, orders &c. of Government, which might, in some cases, prove a serious injury to the national interest; and the commercial transactions of merchants must be more or less deranged.—But, we repeat, for ourselves we care not whether the mail travels Sunday or not; nor do we know whether it would be productive of more good, (though of this there is reason to doubt,) if the mail were stopped, than results through the present arrangement. We have seen so much of the subtle plans of the orthodox, however, that we have very little belief that their regard to the Sabbath is all which moves them to press this subject at the present time so urgently on Congress. They care very little, we suspect, about the travel of the mail on Sunday; but if, through a professed reverence for the Sabbath, they can feel the pulse of Congress and ascertain thereby whether they can exert an influence on that body, preparatory to other points of attack, the great object of their present petitions will be accomplished. They have chosen to begin with this subject; if they succeed in it they will feel encouraged to proceed further, until they get Congress entirely under their control. We apprehend that this is the commencement, (innocent in its appearance—as it should be, to succeed) of a system of operations well devised and extensively understood, to control the fortunes of the country by a paramount influence over our national councils.

## UTILITY OF SABBATH SCHOOLS.

The New-York Observer declares, as "a fact worth remembering," that a thorough inquiry among the convicts in the Sing Sing State's Prison has been made, and it has been ascertained, that out of more than 500 convicts there, not one ever attended a Sabbath School; and adds, "Here is a fact that speaks volumes. Any comment which we could make upon it, would only diminish its force." Br. Whittemore says there is a little craft in this; for Sunday Schools had not been instituted in this country when these prisoners were children; and remarks, that the editor of the Observer might make the following improvement on this subject. "Of the thousands who perished in the flood, we learn that not one had ever attended a Sabbath School. Here is a fact that speaks volumes," &c.

He might have added,—"Of the whole number of members of the Massachusetts Legislature,—a learned and virtuous body—it is next to certain not one ever attended a Sabbath School!" They are learned and virtuous, no doubt, on this account; at least, this is as fair a reason why they are moral men, as the inference of the Observer is, that the Sing Sing prisoners are not so because they never attended a Sabbath School.

We will add one remark. On a thorough inquiry among the convicts in one of the New-York State's prisons, it has been ascertained, that out of the whole number there, not one is, or ever was, a Universalist.

*"Here is a fact that speaks volumes. Any comment which we could make upon it, would only diminish its force. A fact worth remembering."*

## GREAT DESTRUCTION.

In the war between the Jews and Romans, at which time Jerusalem and the holy temple were destroyed by the army under Titus no less than one million, three hundred and thirty seven thousand, four hundred and ninety of the Jews, besides many of whom no account could be collected, perished—some by famine—others by the sword.

The Jews have never, to this day, recovered from this downfall. The land which they then occupied was one of the most fertile and populous countries in the world—it is now the most barren and desolate.

These calamities were predicted by our blessed Saviour, as recorded in Matt. 24th and 25th chapters,—and the literal fulfillment of this prediction furnishes perhaps the best—certainly a conclusive—evidence of his being inspired of God, and consequently all he professed to be—the Messiah, the Saviour of the world.

Those who contend that the descriptions in the 25th chapter of Matthew relate to a time yet to come—to the end of this material system, the final consummation of all things—take away the strongest evidence that ever can be given that Jesus Christ was truly the Son of God; for if those do not relate to events that have already taken place, they add nothing to the strength of his claims to the Messiahship, inasmuch as the proof in favor of this is, thereby, put off to a time not yet come, about which nothing can now be known.

The cause of Universalism is represented as being very prosperous in the Old Colony; and Unitarian orthodoxy is on the wane.

## DEDICATION.

The new Universalist Meeting-house, in Halifax, (Mass.) was dedicated to the service of Almighty God, the Saviour of all men, on the 1st inst. Services on the occasion were as follows:

1. Voluntary, by the Choir.
2. Reading Selections from the Scriptures, by Rev. Thomas J. Whitcomb, of Boston.
3. Introductory Prayer, by Rev. B. Whittemore, of Scituate.
4. Hymn.
5. Dedicatory Prayer, by Rev. J. H. Bugbee, of Plymouth.
6. Original Hymn.
7. Sermon, by Rev. D. Pickering, of Providence, from Prov. xi. 30.
8. Concluding Prayer, by Rev. N. Wright, Jr.
9. Anthem.
10. Benediction.

## MEETING OF THE PENOBSCOT ASSOCIATION.

We are directed to give notice, that the next meeting of the Penobscot Association of Universalists will be held in Wiscasset, on Wednesday and Thursday, the 11th and 12th of February next. The Societies within the limits of this body will take due notice hereof, and govern themselves accordingly.

## METHODISTS.

The Methodist "house" is becoming "divided." About 6000 Methodists, in and near Baltimore, have left the old establishment. We perceive that our friend, Melville B. Cox, late of Hallowell, has set up a paper, called the *Rambler*, in Baltimore, to put a stop to the "Reformation."

**Masonry.** The Apollo Lodge of Masons, in Troy, have purchased 100 cords of wood, which they have laid up, in order to deal it out to the meritorious poor in the rigorous season of winter.

We agree with the editor of the Literary Cadet, in saying, "We wish we could record so honorable and charitable an appropriation from the funds of some of the violent opposers of Masonry."

## ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

### TO THE REV. J. B. DODS.

DEAR BROTHER:—In your reply to my communication of Dec. 1, I am somewhat surprised to find you occupying almost three columns of the Intelligencer, merely to set in order what you deem to be mistakes and contradictions of mine, without saying scarcely a word in defence of the visionary ideas contained in your address to Mr. Bates.

I shall call them "visionary," until you are better provided with scriptural support, than you appear to have been thus far. And unless you write for the purpose of proving to the satisfaction of the minds of our readers, the truth of your positions, respecting man's rising in 7 days, and I to prove them false? I think it much better for us not to write any more on the subject.

You commence the notice of my address to you by saying, you think I do not understand your premises, or if I do, have rejected them, &c. You then state yours again, and say, "As God labored six days, finished his work on the 7th, and rested, on which day, man began the contemplation of his Creator's works, so God will finish his Creation through death, and on the 7th raise him to an eternal sabbath." Here I compare the work of God in bringing man to a state of immortality, with his work in finishing Creation, and bringing man to a state of mortality. By the way, Br., how often does God finish his Creation? Do I understand you? If I do, there appears to be some inconsistency in this. You speak of God's finishing his Creation when man was brought to a state of mortality; also of finishing his Creation when man is brought to a state of immortality; here seems to be a duplex creation. You go on and write a long paragraph to show that man enjoys an eternal rest, by entering into the belief of it here, that he may enjoy it now by faith. Well, did I dispute it? No, Sir, I did not. I am as sensible of that as you are. I know that by believing, man enters into rest now; and I knew it before I saw your remarks. You say, in my communication, I speak of but one rest, that is, beyond the grave. I must dispute this statement. I spoke of two rests, although I did not distinguish them separately whenever I spoke of them, nor was it at all necessary in my view; neither did I say that man must work till the night of death, and that he would enter a rest beyond the grave on account of his works. In quoting the text, "he also hath ceased from his own works," you will find the following words in my address to you:—"Of course if he enters a rest it will be on account of his own labors." Here, though I made use of the words on account of his own labors, my meaning would have been better expressed by the words from his own labors. I think you will be satisfied of this, when you notice that I did not say he would enter a rest on account of his own labors beyond the grave.

You say I contradicted your statement, "that the spirit of God continues its action in death," to which I had previously agreed, by saying the Saviour of the world will again descend to our globe, &c. to destroy death by giving life and immortality to every human being at one time,—sufficient to say I do not consider this a contradiction; if you do, so be it. I apprehend that although Christ will come and raise the dead all at one time, still the germ of that life may have been originally implanted in their mysterious natures. I see no contradiction of statement or reason in holding both these opinions.

Again you ask me to inform you "where Christ got those heavenly those to attend him," and how they came in immortality without a resurrection? I answer, it is immaterial to us where he got them; that they are there is certain, for when he was on earth he said he could pray to his Father and he would send him more than twelve legions of angels. Where they came from or how they came in immortality I do not know, nor am I in justice to the subject bound to inform you. I shall leave that, Brother, for you to resolve at your leisure,—whether they were created immortal or whether they were translated from mortality in some other globe, we are not informed, but they had not been raised from our globe for Christ spoke of them before he, the first fruits, rose from the dead.

Again, (as another of my inconsis-

whatever can be properly so called, that is, *seventh* day, unless we work the six preceding days.

You cite me to the 2nd chapter of Colossians, where the apostle speaks of the Sabbath days which are a shadow of things to come. Well, does that prove that men will rise in seven days after his death? If it does, I am unable to see how. The apostle says they are a shadow of things to come, and there he leaves the matter; and there I suppose we should leave it. He does not say whether man will remain in the grave seven days or seven thousand years.

You say I state the time does not appear to be revealed in scripture with any certainty when we shall enter the promised rest. Well, in the name of common sense, will you show me the impropriety of this statement? You say, here I mistake the meaning as well as the language of Paul: Dear Sir, in making this statement I had no reference to any particular thing that Paul or any body else has said, I had reference to all the scriptures.

You state that Paul says, "we, which have believed do enter into rest." Very well, I had not the farthest idea of disputing that. I know the verb *do enter*, is in the present tense, and has reference to faith in the eternal rest, nor did I state anything in my address to you which contradicts it

ties,) you ask me to produce the passage where Christ is to give life and immortality to the world at a general resurrection, or at any other time? I will endeavor to do it, though, you may then ask me to "show their pertinency" to the point, and so continue asking *ad infinitum*. Phil. iii. 20, 21, "for our conversation is in heaven from whence also we look for the Saviour the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Again, Matt. xxviii. 18, "and Jesus came and spoke unto them saying, all power is given unto me in heaven and on earth." Here is the scripture you wished me to produce, and I conceive it proves what I before stated to you, in language not to be disputed or misunderstood: viz. That Christ will come from heaven and destroy death by raising us to life and immortality. The dead are raised by the power of God, but this power it seems is delegated to Christ who will raise the dead by making use of that power which is given him "in heaven and on earth." See 2 Cor. iii. 14, "showing that he which raised up the Lord Jesus, shall raise us also by Jesus." In other words Jesus raises the dead by the power of God. This Brother we must believe whether we believe the spirit of God operates on man in death or not, for these are plain declarations of scripture about which there, need be no dispute. Again, John vi. 39, 40, 54, Christ says, "I will raise him up at the last day." This agrees with the passage in Phil. when the apostle says they looked for Christ from heaven to change their vile body. But I have written much more than I intended, and perhaps more than is profitable. It is not my wish to enter into a controversy, nor was it when I wrote before; I only wished to know a little more about man's rising in seven days; but as the prospect is rather discouraging I think it would be better to leave the columns of the paper, to be filled with other matter.

Z. WASBURN.

Belfast, Dec. 29, 1828.

[For the Christian Intelligencer.]

MR. DREW.—The remarks which were intended for publication in your paper, under the signature of "Common Sense," you may, if you please, omit publishing. There are several considerations that induce the writer to withhold them at present. Among them not the least, is the desire he has, that your valuable columns should not be occupied with so small a subject. But as considerable conversation and feeling have been elicited by his former communication, he would ask permission to add a few words more, by way of explanation, and he will then leave the subject which occasioned those observations, to sink into that oblivion, which is its inevitable doom at no very distant date, unless some chivalrous spirit shall be found, hardy enough to attempt a combat with "Common Sense," and thus prevent for a period, a "consummation so devoutly to be wished." Until that be done, and it be fairly and clearly shown that the statements, reasoning and deductions of "Common Sense" were unfounded and false, it will be deemed that the object of that communication is fully accomplished; which was, to show that Mr. Mafit could not, in justice and truth, be called an eloquent preacher.

When the writer of the strictures on Mr. M.'s style, manners and matter appeared before the public, he did not think that any person, possessed of even moderate powers of discrimination, or the slightest knowledge of literary usage, could construe his remarks into a personal attack, or suppose for a moment, that they were not perfectly proper and justifiable; neither will he now condescend to an argument to prove them so; for if there be any one who so considers them, he can only say that, as he wrote only for men and women of common sense, so he is only desirous of the good opinion of such. If there be any one among the class for whom he wrote, who entertains the slightest suspicion that any religious or personal pique, induced him to take up his pen, he will take this opportunity to assure them, that such was not the case. Towards Mr. M. he has no feelings of enmity, for with him he has not the slightest personal acquaintance; and with whatever emotions he may regard him or his pulpit exhibitions, he is sure that those emotions are very different from enmity, while at the same time, he is free to acknowledge that they have little affinity with sentiments of respect and esteem.

With regard to religious prejudice, the writer is willing that the article in question shall speak for itself. He knows that the utmost care was taken, that not the least shade of sectarian bias, should operate upon it—and he is confident that no impartial reader would ever infer from any thing it contained, that the writer differed in religious opinion from Mr. Mafit. If Mr. M. chooses, for reasons best known to himself, but not wholly unsuspected by others, to consider the remarks of "Common Sense" as an outrageous act of persecution, comparable to the thrusting of Daniel into the lion's den, why let him utter his lamentations in his most lugubrious strain; men of sense will regard it as a pretty play, while those for whose especial benefit the farce is enacted, will be operated upon as the actor desires, and all parties, undoubtedly, will be wonderfully edified. Who then can blame Mr. M. for likening himself to Daniel? There is

one point of comparison which it is to be feared he has overlooked. It is said to be a singular fact in natural history, that the assinine species have a remarkable propensity to bray whenever a lion utters ever so gentle a roar. Mr. M. would also have done well, had he really feared that the lion meant to devour him, to have called to his mind a remarkable trait in animal's character. The lion never preys upon small or ignoble game, although he may occasionally worry it a little, either for his own amusement or for the protection of his family, friends or community. This brings me to observe in conclusion that "Common Sense's" motive for writing was not merely to point out Mr. M.'s rhetorical faults, but to show men of sense in other places, who are well acquainted with his merits, that the people in these remote and unenlightened regions were capable in some degree of judging for themselves; and that their judgements, when fairly exercised, led them to coincident opinions. Another motive was, that although he in common with most men, regarded Mr. M.'s exhibitions as hardly worthy of serious criticism, still, he considered the public safety as of some consequence; and accordingly pointed out the danger there was of being led astray by an Ignis Fatuus into the logs and fens of popular delusion.—The writer is happy to perceive that though the danger was somewhat imminent, yet it was chiefly avoided, and he heartily rejoices in the evidence thus afforded that there is in this happy community so large a share of

#### COMMON SENSE.

#### THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JAN. 16, 1829.

AMERICAN LYCEUMS. A plan seems to be pretty well matured, and in some instances is now in operation in Massachusetts, for establishing Lyceums in the several towns in that state and the other New-England states.

They consist of Associations of the several classes of community, which meet together

only in the day time; but the present increased facilities of conveyance will not now admit of such delays. The custom of publishing morning papers grew out of this circumstance—the circumstance being altered, there should of necessity be a change of the custom in this respect. While on this subject we will drop a few words for the Portland publishers. There does appear to be carelessness in the transmission of the Argus and Gazette, or a lack of enterprise or the protection of the public, on the part of the publishers of those papers. Here we are now, Wednesday evening, without the legislative proceedings, since Thursday last—the Tuesday's Argus and Gazette not having been received as yet.—And when they do come, we have no doubt, that Saturday's proceedings will be the latest reported in them. If the publishers of those papers would but issue them at noon, on Monday, Tuesday, or any other day of the week—carefully deposit them in the office in season for the Eastern mail the same day, without fail, they might always bring down the legislative record to the evening previous, and their subscribers in all the principal towns on the Kennebec and Penobscot, and between those rivers, might receive them in the course of the next day; and all between Portland and Kennebec, on the day of publication.

Congress. Gen. Chandler's resolution for extending the Matanawcock road from Mars' hill, in Maine, to Madawaska, has been adopted. Mr. Sprague, from the Committee on Ways and Means, has reported a bill to repeal the tonnage duties upon ships and vessels of the U. S. Mr. Anderson's resolution has passed, for requesting the President to communicate all the facts in relation to John Baker's arrest, and to the jurisdiction claimed by the British over our Northeastern territory. Mr. Sprague's resolution for prohibiting the use of ardent spirits in the army did not pass.

MAINE LEGISLATURE. In the Senate, the votes for President, were, for Nathan Cutler, 15, Jonathan Page 2; for Secretary, Eben Hutchinson had 16 out of 17; for Messenger, Samuel Haynes had 15 out of 16; for Chaplain, Rev. I. Nichols, D. D. (Unitarian,) 9 to 7.

In the House the votes for Speaker were, as stated on verbal information in our last,—for George Evans, of this town, 97; for John Ruggles, of Thomaston, 44; for Isaac Adams, of Portland, 1; for Samuel M. Pond, of Bucksport, 1; for Albert Smith, of Nobleboro', 1;—for Clerk, James L. Child, of Alna, had 136 and R. A. L. Codman, of Waterville, 6. Mr. Child appointed Franklin Yeaton, Assistant Clerk. The Ministers of Portland officiate as Chaplains to the House in rotation.

In Convention, Andrew Witham, of Bluehill, was chosen to fill the vacancy at the Senate board for Hancock County,—he having 138, and Jos. Shaw 31; and Obadiah Hill, of Machias, was elected to fill the vacancy in Washington county,—he having 116, and John Balkham 46. The following gentlemen were chosen Executive Counselors for the current year, Caleb Emery, Esq. of York; Gen. P. Varnum, of Cumberland, Hon. Reuel Washburn, of Oxford; J. G. Huntord, Esq., of Kennebec; Eben. Farley, Esq., of Lincoln; Hon. J. S. Kimball, of Waldo, and Simeon Stetson, Esq., of Penobscot.

The joint Committee appointed to examine returns of votes for Governor, reported, that the whole number were 28,109, of which Enoch Lincoln had 23,745, and is chosen. On Thursday, the 8th inst. the Governor delivered his annual Speech to both branches of the Legislature. We had designed to prepare a synopsis of it for our columns, but we find the style so parenthetical, not to say obscure, that we find it difficult to fulfil our intentions. We can only say that he speaks well of the affairs of the state in general and of the fostering care of the U. S. administration. We are particularly pleased with his remarks about the culture of Hemp in Maine, (a subject which we have frequently spoken of,) and his favorable opinion of the Gardiner Lyceum—especially in relation to the Premium offered by this Institution to encourage the cultivation of Hemp.

On Wednesday, an order passed the House on motion of Mr. Holmes, of Alfred, requesting the Governor to lay before the House the Register in which are recorded the resolutions and advice of the Council, agreeably to the 3d section of the 2d part of the 5th Article of the Constitution. On Thursday the Gov. by Message, declined sending the original records, but promised, if insisted upon, to have them transcribed and to submit copies of the same to the House; but on Friday sent the original records.

The following is the ADDRESS of Mr. CUTLER, on taking the chair as President of the Senate.

Gentlemen of the Senate,

This mark of your favor, resulting as I must suppose it does, more from your kindness than from any merit in him on whom

you have bestowed it, demands the expression of my most respectful thanks.—The person whom you have selected to preside over your deliberations certainly has no claim to those qualifications for that purpose you could wish him to possess; a desire to be in some degree useful and your partiality in his favor must be his apology for accepting the station. I can only promise you to be industrious and impartial, and to unite my endeavors with what I know will be yours, that the trust delegated to us may be executed in manner agreeable to ourselves and beneficial to our constituents.

The following is the ADDRESS of Mr. EVANS, on taking the chair as Speaker of the House.

Gentlemen of the House of Representatives.

I request your acceptance of my most respectful acknowledgements, for the token of your confidence and partiality with which I have been honored. To be esteemed worthy of this distinction by so large a proportion of the representatives of an enlightened community, embracing so much worth, talent, and legislative experience, demands my warmest gratitude, and inspires the strongest solicitude and the most powerful motives so to discharge the trusts with which I am invested as to retain that good opinion now bestowed in advance.

Sensible of the responsibilities and the obligations connected with this expression of your favor, I entertain a just diffidence of my ability to answer your reasonable expectations in the discharge of the duties to which I am called; yet I may hope with confidence not to fall short of that degree of success, which will ensure your kind and liberal indulgence for unintentional errors and imperfections, against which the best exercise of my humble powers will not always be an adequate security. To discharge the duties of this place with fidelity, accuracy, promptitude and impartiality, will be my unceasing endeavor, and I shall rely much upon the wisdom and experience of the House, for the attainment of this end.

In deliberative assemblies, especially under a popular form of government, entire unanimity of opinion will rarely if ever exist; and it is hardly to be anticipated that we shall furnish an exception to this general truth, convened at a period when the public mind has scarcely begun to recover from the powerful agitations it has recently undergone; yet however various may be our opinions, we are all actuated I trust by the same exalted motives of fervent devotion to the interests of our constituents, to the reputation and welfare of the State, and the prosperity of our common country. The pursuit of these great objects is worthy to engage our united energies; and I indulge the confidence that all our deliberations will be characterized by a degree of moderation, dignity and mutual respect, required by a just consideration of the importance of the duties in which we are engaged.

Gentlemen, I reiterate my grateful respect for this proof of your favorable regard; and tender you my best services in the station you have been pleased to assign me.

The following is an extract from Gov. LINCOLN'S Speech concerning Gardiner Lyceum, and on the subject of the cultivation of Hemp in Maine.

But there is another object of no inferior consequence now to be noticed. It is, after offering my congratulations on the success of the measures required to promote education, especially in our primary schools, that of a procedure by the Gardiner Lyceum, calculated with sufficient encouragement, to produce most valuable consequences.

That Seminary of preparatory instruction in the arts, and particularly in agriculture, has commenced, as I have incidentally learned, a system of promoting by premiums the production of particular articles of the soil. For various reasons, no mode of public assistance so well deserves the public patronage. The article, to which, as essential to commercial and other interests, that estimable seminary has directed its attention, is the article of Hemp, to which flax ought to be added. These would success in cultivating and manufacturing them cause revolution by which New-England would be independent of the world, and therefore, never fretful and jealous, as being united with it. Above all, she might safely say to our brethren of the south "if you shall choose non-intercourse as to our manufactures, we will hold ourselves at liberty to leave your cotton on your wharves," and perhaps it might be well to add "your sugar." Let us be friends, but we will not allow to your impatient ardor of temperament any chances of severing the Union. We will command such means that you shall not presume to hope any thing as to impairing the Constitution our fathers bequeathed from the fears of an interested connexion in purchasing and selling."

DEATH OF MRS. JACKSON.—The Philadelphia Gazette of Wednesday, contains a letter dated Nashville, Dec. 23, which states that Mrs. Jackson died about 9 o'clock the evening previous. She had been sick only three or four days. There was to have been a grand dinner and ball at Nashville on the 23d, at which General Jackson was to be a guest. This event probably changed the place of feasting to a place of mourning.

From a correspondent in Portland we have received the following intelligence.

Portland, Jan. 14, 1829.

DEAR SIR.—The Legislature have just chosen a Secretary of State and Treasurer, in Convention of both Houses. For Secretary of State, Edward Kusel, of North Yarmouth, had 95; A. Nichols, 59; E. Thomas, 3; Moses Shaw, 3; Mark Harris, 2;—whole number 163. For Treasurer, Elias Thomas had 113; Mark Harris, 49; A. Nichols, 15—whole number 163. To-morrow, at 11 o'clock in the House, and 12 o'clock in the Senate, is assigned to choose a Senator in Congress to fill the existing vacancy;—and the next day, same hours, to elect for the next Congress. Business goes off with despatch. The Gazette of Maine has been made State paper, by resolve of the House, which is now in the Senate for concurrence.

South Carolina.—A resolution has been adopted, 52 to 30, in one branch of the S. C. Legislature, declaring it expedient to "make a protest to the present congress against the constitutionality and oppressiveness of the present system of protecting duties" &c. A proposition to call a convention of the people of the State, in reference to the Tariff, "with power to declare the same null and void," &c. was rejected, Ayes 41, Nays 80.

#### TO CORRESPONDENTS.

"D." is in type, but is unavoidably put over till our next. "A Lover of Truth," Br. Mac's Letter to Mr. Street.—N. C. F.'s Laconic Sermon,—Communications from Dixmont, &c., must wait till next week for want of room this.

#### NEW STORE.

THE Subscriber has recently opened a Store in the Brick building, a few doors above the Store formerly occupied by Bowman & Perkins, where he invites his friends to call, as he intends keeping a general assortment of Drugs and Medicines, Paints, Oils and Dye-Stuffs, W. I. Goods and Groceries, Crockery and Glass Ware, &c. &c.

Also—ESSENCE OF SMOKE of the first quality, by the bottle or gallon.

ALVIN T. PERKINS.

Gardiner, Jan. 12, 1829.

#### TO THE PUBLIC.

THE Subscriber would inform the public, that certain persons did, some time since, obtain a certain Patent Right, claiming for their improvement, a Reaction principle, or action two ways, vanity supposing that they were about to alter one of the fundamental laws of mechanism, by gaining in time without a loss of power, or gaining in power without a loss of time. This foolish idea they attempted to demonstrate by constructing a Press for Hay, &c. with two fixed horizontal boxes, one on each end of a horizontal frame. In these boxes the hay or cotton was to be put, or stowed, vertically, and the reaction power applied to both boxes at the same time, horizontally; thus they expected to press two bales with one and the same power, in the same time that it took to press one; but they failed in their purpose, both on account of reaction, and mode of stowing and pressing,—for it was found impossible to confine fibrous materials with bands, that are stowed and pressed at right angles with the stowing.

It is well known in Maine that Mr. Moses Bissell, of Pittston, Kennebec county, has recently made an important and useful improvement in the construction of a Press for Hay and other fibrous materials, and secured to himself the exclusive property of said improvement, by taking out Letters Patent for the same under the Seal of the United States, which property he claims, principally, from having made his box to revolve upon trunnions, which project from near the centre of its largest sides, so that it may be turned to an upright position for the convenience of filling and stowing, and then to a horizontal one for pressing. The other part of his specification has nothing very particular in it, except in moving the machine by means of gear-work and a small cog-wheel annexed to the axle of a large pair of locomotion wheels. This Press Mr. Bissell has had in successful use for many months, and it has been fully tested by those well qualified to judge of its merits, and met their decided approbation. He has effected in this machine what has long been a desideratum, viz. to have a moveable press; and to have it moveable, it is necessary that it should be horizontal, and to have it horizontal, there must be a revolving box.

Why I would draw the attention of the public to the specification above, is, because the said persons have abandoned their press on the reaction plan, and imitated Mr. Bissell in every particular except the revolving box, and are now attempting to palm off this imitation press under their credentials for a reaction power.

The public are advised to compare the specifications with the model now exhibiting.

CALVIN WING.

Gardiner, Dec. 31, 1828.

THE Publisher of the New-England Farmer is requested to give the above true insertions, and forward his bill to Calvin Wing of this town.

#### COPARTNERSHIP DISSOLVED.

THE Copartnership heretofore existing under the name of BRADSTREET, GOULD & HUNTER, is this day, by mutual consent of parties, dissolved, as the term of said copartnership has expired.

All persons having demands against said firm are requested to exhibit the same for settlement, and those who are indebted to make immediate payment to William Bradstreet and Robert Gould, who are authorized to close its concerns.

WM. BRADSTREET,  
ROBERT GOULD,  
JOHN P. HUNTER.

Those who neglect to attend to the above request, or who stand indebted to the late firm of Robert Gould & Co., whose term of credit has elapsed, will not be surprised to find their demands left with an attorney for collection.

A connexion has been formed between the subscribers under the firm of

BRADSTREET & GOULD, who will continue to carry on business at the Old Stand, where their friends and the public are invited to call.

WM. BRADSTREET,  
ROBERT GOULD.

Gardiner, Dec. 20, 1828.

## POETRY.

[For the Christian Intelligencer.]

## THE VOLCANO.

What awful storms of fire and brimstone fell,  
On ancient Sodom when it sank to hell,  
And other cities on Gomorrah's plain,  
And where volcanic raptures burn with pain.

When fiery mountains burst, and flames arise,  
And dust, and smoke, and darkness veil the skies;  
When rumbling Etna vomits forth his flames,  
And overflows great cities on the plains;  
When thousands sink beneath the lava red,  
And find some fatuous down a burning bed;  
When rich and poor, the peasant and his Lord,  
Together burn, as histories record;

When fertile fields, and gardens full of fruit,  
And docks, and herds, and reptiles, and the brute,  
Are deluged by Yerushus' fiery flood;

Who will dare say there is no awful God?

These lakes and rivers, these furnaces of fire,  
Of which the Scriptures speak, to check desire  
Have been, now are, and ever will abide,  
Beneath or 'bove the earth to check man's pride.

But when these storms, these lakes of burning fire,  
Are preached to men to check impure desire,  
They seem confid' to earth and time below,  
For there ungodly men are doomed to wo.

Hence when the storm of thunder sounds around,  
The electric fire darts to and from the ground,  
And every flash may strike the creature dead,  
While sitting, walking, or laying on his bed.

White storms of thunder bring the blessings down  
And cleanse the air, and water well the ground,  
Some fall in death, both beasts and men, at times  
Hence men should fear, and pray, and quit their crimes.

S.

## DEVOTION.

She knelt, she prayed, I watch'd her eye,  
A glistening tear was there;

I heard her breathe the lowly sigh,  
The simple fervent prayer.

She deemed no listening mortal near  
To catch that gentle sigh;

That none there was to see the tear  
That ganned her lifted eye.

But Oh! she knew, and she was blessed  
To know there was an ear

That heard the breathings of her breast—  
Her God, she felt, was near.

## EDUCATION.

A child is born. Now take the germ and make it  
A bud of moral beauty. Let the dew  
Of knowledge and the light of virtue wake it  
In sweet fragrance and in pores hue;  
When passion's gust and sorrow's tempest shake it,  
The shelter of affection ne'er refuse—  
For s—n the gathering hand of Death will break it  
From its weak stem of life, and it shall lose  
All power to charm; but if that lovely flower  
Hath swelled one pleasure, or subdued one pain,  
O who shall say that it has lived in vain,  
However fugitive its breathing hour?  
For virtue leaves its sweets wherever taste,  
And scattered truth is never, never wasted.

## MISCELLANY.

**AN APPEAL TO THE PUBLIC,**  
*In Vindication of Universalists and others.*

BY REV. STEPHEN R. SMITH.

[Continued from page 8.]

**III. OF MISSIONARY SOCIETIES.**—It is said they oppose Missionary Societies, because civilization, and the inculcation of virtue and piety are not congenial to their views.

The rage of missionaries has so much abated, and its general and total failure to accomplish any very important objects is so generally known—that it is here noticed principally out of courtesy to those who still associate it with christian benevolence.

The foreign Missions have been in experiment for many years; and to say nothing of the efforts of Europeans, immense sums of money have been begged from the people of the United States, for the express purpose of christianizing British India. And after making every exertion which fanaticism itself could suggest, we are told the hopeful tale—that some few children and adults—all of the most degraded castes of Hindoos, have been induced to assume the christian profession!

But that even these, if not exclusively provided for by the missionaries—desert the cause, and return to their former worship. From sources of information which will not be questioned, it appears that after more than thirty years labor of Protestant Missionaries of the different sects, in Hindostan, the collective number of nominal converts only amounted to about one thousand. Of these the Oriental Herald says, "The Protestant Missionaries of Serampore found themselves under the necessity of discharging from their service all their new converts, whom they had employed in their printing house."

And the reason given is, "they had become so vicious, and especially so intemperate," that they feared their pagan workmen should become perverted.

And yet with these truths before the public, we are told "that Universalists and Unitarians oppose Missionary Societies, because civilization, virtue and piety are not congenial with their views."

While Missionary prints, and the acknowledgments of Missionaries themselves, go directly to show that their anti-civilized converts were so scandalously vicious and intemperate, that fears were entertained that their example would corrupt the pagans! This is civilization with a vengeance!

That distinguished Brahman, Rammohun Roy, (who is both a Unitarian and a Universalist) who resided constantly in the very theatre of Missionary labors, says, he "never doubted their zeal for the promulgation of christianity; nor the accuracy of their statement, with regard to immense sums of money being annually expended in preparing vast numbers of copies of the scriptures—but he has seen with regret, that they have completely counteracted their own benevolent efforts." That he is not aware, that we can find a single respectable Musselman or Hindoo, who were not

in want of the necessary comforts of life, once glorified with the truth of christianity, constantly adhering to it. Of a few hundred natives who have been nominally converted to christianity, and who have been generally of the most ignorant class—there is ground to suspect that the greatest number have been allure to change their faith by other attractions, than by conviction of the truth and reasonableness of those dogmas [doctrines] as we find nearly all of them are employed and fed by their spiritual teachers; and in case of neglect are apt to manifest a 'rebellious spirit.' He also says that the Hindoos, "instead of benefitting by the perusal of the Bible—exchange them very often for blank paper; and generally use several of the dogmatical terms in their native language, as a mark of slight, in an irreverent manner."

With these facts contradicted before the public, what must we think of those men and of those sects, who would cast reproach upon all who decline entering into their speculations? Who stigmatize as the enemies of civilization, virtue and piety, these who cannot perceive a public, or even a private benefit [unless to the Missionaries] from their exertions.

The truth is, that with all the pompous parade of Missions—with all their labor and expense, neither virtue, piety, nor civilization has been promoted. On the contrary, morality and religion have been burlesqued and scandalized by the tribes of beardless mendicants, who for bread have traversed sea and land—obtruding themselves into the habitations of even poverty itself, demanding money to aid the work of the Lord—and proclaiming to assembled congregations, in the most aggravated and extravagant terms, the impending ruin of the heathen, unless the gates of heaven were opened by their liberality. They have accordingly been sent to the heathen, and years of faithful experience have proved—incontestably proved, that their nominal proselytes are "twofold more the children of hell" than before their conversion.

The utility of these efforts is fully tested in our own country. More than forty years since, Missionaries were sent to evangelize the six [or rather five] nations of Indians, mostly residing in the state of New-York. The result has been as can easily be tested by every person of ordinary observation—that those natives who have professed christianity are far more vicious than those who remain pagans. The former almost without exception, are more idle, filthy, profane and intemperate, than the latter. And with the exception of the respectable society of Friends, who have taught them agriculture and the mechanic arts—they are universally acknowledged to be worse, *far worse* for their acquaintance with the whites. While it is equally notorious that the Missionaries have secured, not only much of the money which the natives received from the government, but generally a decent patrimony out of their lands!

Universalists, &c. therefore think, that much as the Hindoos may need conversion, or pagans reform and civilization, Missionary Societies are not the instruments likely to effect either. This, they think, has long since been fully proved to observation.

They see little in these societies, besides high pretensions—reports, filled with misrepresentations, a system of indiscriminate and untiring beggary, unreasonable and unnatural appeals to the passions and prejudices of the ignorant and unthinking, insatiable extortions from even the poor and necessitous, a jesuitical policy to control the public mind, and secure ample resources in the "mammon of unrighteousness."

And so prominent have these features become, that many, very many, who have literally "borne the burthen and the heat" of the missionary day, have come forth from the ordeal, to wonder at their own infatuation, and publicly to deprecate the mischiefs of an institution, only equalled in extravagance and presumption by the Crusades, for the recovery of the Holy land.

Another consideration has operated on the minds of those who have opposed missions. They have seen with unsung regret, the prevalence of much coldness and irreligion among the people of this country, especially a general destitution of those particular doctrines which they conceive only calculated to level the middle walls of partition between sectarians, to soften the animosities engendered and fostered by narrow and illiberal views of religion, and most effectually calculated to promote "peace on earth, and good will toward men."

And having comparatively few efficient laborers in the ministry, they have found supererogatory reasons for retaining them in this country; reasons greatly enhanced by the prevalence of the Missionary mania.

It will therefore appear that other considerations, and not a few of them, than because "civilization, virtue and piety, are not congenial with the creed" of Universalists, &c. constitute the reasons why they are opposed to Missionary Societies. It is because the means resorted to for obtaining funds, have been wholly unworthy a good cause; because immense sums have been squandered in effecting little else than the personal interest of a few individuals; and because they have not succeeded in evangelizing and civilizing the heathen, nor in any perceptible manner been instrumental in promoting virtue and piety among them.

## WICKEDNESS OF ABUSING A HORSE.

By Rev. Mr. Pierpont.

The sins which we commit, my children, against the brute creatures of God, when we subject them to unnecessary suffering, are sins against God, their Creator. Shall we believe according to the declaration of his holy word, that a righteous man regardeth the life of his beast, and not believe that a righteous God will regard it? He heareth the ravens cry; and shall he not hear, and will he not avenge the wrongs that cry out against man from youth to age, in the city and in the field, by the way and by the fireside?

Look out into the street. See that cartman! What has thrown him into such a passion? The street echoes with the crack of his whip. His horse, stung almost to madness, springs forward to clear himself from his confinement—to disengage himself from his cruel thrall. He is met by a blow with the loaded end of the driver's whip.

Whence come this dreadful struggle between that manly spirit of a brute and that brutal spirit of a man? Whence comes it? The man has loaded the horse beyond his strength. Every ounce of the generous creature's weight has been thrown forward again and again, but in vain; and now comes the reproach, and now the lash, and the curse, and the staggering blow.

Righteous God! who gavest that noble animal his strength, and his spirit, is that monster, that is thus beating him, a man? the man whom thou madest him to serve? God of battles! who has kindled the fire in the horse's glorious eye, "clothed his neck with thunder," and has made him to mock at fear, and to turn not away from the sword, that he might help man to maintain his rights, and defend a righteous cause,—is it to such a creature as this, that thou hast made him to be in subjection?

But, perhaps, the man in form is no longer a man. He has thrown away the only thing that had raised him above the brute. He has drowned his reason in a cup. He is drunk, and his generous horse must suffer! How much nobler is the brute that is beaten, than the brute that beats him!

"Stop, degraded wretch! you shall not thus abuse your horse!"—But, hark! he replies:—"It is my horse, and have I not a right to do what I will with my own?" I answer:—"It may be your horse; but he is yours for use, not for abuse." I answer again:—"You have not a right to do a wrong either with what is your own, or with what is not." The Maker of this horse is your Maker also, and your Judge. He sees the suffering which you inflict upon the faithful and defenceless subject of your power; and, although he has sealed up the dumb creature's lips, so that he cannot plead for himself against you, yet what he weakly and patiently suffers from your cruelty will plead for him, and if more mercy is not shown to you, than you show to your beast, it will bring down upon you the righteous judgments of the Lord.

## SCHOOL-HOUSES

Should be so repaired as to render them warm and comfortable. When scholars have to walk a considerable distance in cold weather, many of them thinly clad, if the room is not warm enough, they must either sit shivering over their books without being able to study, or keep up a tremendous clatter by going to and from the fire. But the repair of school houses is not the only thing which should be attended to at this season, if we wish our children to profit by the money we pay for their instruction.—A sufficient quantity of dry fuel should be procured and cut to a proper length before the school commences.

How to be liberal.—Two gentlemen, while canvassing in London parish, called at every house to solicit subscriptions for the poor, and having opened door they overheard the master seriously lecturing a servant for having cast a candle end into the fire; on which they said to each other, let us go, we shall get nothing here. The master, observing them walking out, demanded their business; they said they were soliciting aid for the poor at this inclement season of the year. On hearing this, he desired them to walk in, when he put down his name for five pounds, to the great surprise of the collectors.—"Pray, sir," said they, "how is this liberality consistent with scolding a poor girl for throwing a candle end into the fire?" "Perfectly consistent," said he, "for most persons are careful about valuable things, and so am I, but I am equally careful about what many call trifles, which enables me to give you five pounds instead of one."

The Witty Shepherd.—A proud parson and his man riding over a common, saw a shepherd tending his flock; and having a new coat on, the parson asked him, in a haughty tone, who gave him that coat?—"The same" said the shepherd, "that clothed you,—the parish." The parson, nettled at this, rode on murmuring, a little way, and then bade his man go back, and ask the shepherd if he would come and live with him, for he wanted a fool. The man, going accordingly to the shepherd, delivered his master's message. "Why, are you going away then?" said the shepherd. "No," answered the other. "Then you may tell your master," replied the shepherd, "his living cannot maintain three of us."

Notice is hereby given that the subscriber has been duly appointed Administrator of all and singular the goods and estate which were of CLARK BARKER, late of Pittston, in the county of Kennebec, Yeoman, deceased, intestate, and has undertaken that trust by giving bond as the law directs:—All persons, therefore, having demands against the estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to JOHN BARKER, Administrator, Pittston, Dec. 28, 1828.

## CHEMICAL EMBROCATION,

OR WHITWELL'S ORIGINAL OPODEDOC.

FOR Bruises, Sprains, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chilblains, Chapped Hands, Stings of Insects, Vegetable Poisons, or any external injury. Recommended by one of the first Physicians in the United States, whose certificate, as well as those of numerous respectable individuals, accompany each bottle.

## CAUTION.

It is greatly to be deplored, that as soon as any important improvement or discovery is made in Medicine, the community must be cheated, and the inventor, in a degree, deprived of his just reward, by a host of servile imitators, (instigated by envy and self-interest,) imposing their spurious compounds on the public, as a substitute for the genuine article, thereby tending to bring such improvements into disrepute, and even utter contempt. Such instances are so numerous, that it is judged by many that all deviations from the common course are unimportant, unless followed by a train of imitators, counterfeiters and impostors. Therefore be sure that you receive Whitwell's Opodeldoc, or you may be most wretchedly imposed upon.

Price 37 1-2 cents.

[F] Volatile Aromatic Snuff—For many

years celebrated in cases of catarrah, headache, dizziness, dimness of eye sight, drowsiness, lowness of spirits, hypocondria, nervous weakness, &c.—it is most fragrant and grateful to the smell, being mostly composed of roots and aromatic herbs. It is absolutely necessary for all those who watch or visit the sick. Price 50 cents and 25 cents.

[F] Whitwell's Bitters—A most efficacious

and wonderful cordial medicine, for dyspepsia, jaundice, sickness of the stomach, flatulence, want of appetite, &amp;c. They give a tone to the solids, enrich the blood and invigorate the whole system. No tavern should be without them. Price 12 1-2 cents a per-

[F] Jarvis' Billions Pills are highly im-

portant in all the above complaints, and

should in most cases be used with the Bit-

ters.

[F] Balsamic Mixture, or Infirmary Cough

Drops—one of the best compositions ever

used for coughs, colds, asthma, and all disorders of the breast and lungs. Price 25cts.

[F] Sold at the Boston Infirmary, corner of Milk and Kilby streets,—also by his agent,

J. B. WALTON, Gardiner, Me.

1x—29

GARDINER LYCEUM.

THE WINTER TERM, at this Institution, will commence on the first Wednesday of January next. The studies for the term are as follows:—

REGULAR CLASSES.

Third Class—Arithmetic, Algebra, Geometry, Book-keeping.

Second Class—Chemistry, Agricultural Chemistry, Calculus, Mensuration, Heights and Distances, Surveying.

First Class—Magnetism, Constitutional Law, Optics, Astronomy.

WINTER CLASSES.

In Civil Architecture—Linear, Isometrical and Perspective Drawing, Carpentry, &c.

In Agriculture—Chemistry, Agricultural Chemistry, Elementary Principles of Natural History.

Navigation, and the French and Spanish Language are also taught to those who wish.

Students in the winter classes will also be allowed to attend to any of the above studies with the regular classes, if they are prepared thereto.

LECTURES.

Lectures will be delivered upon Chemistry, Agricultural Chemistry, and a short course upon the Anatomy and Diseases of Domestic Animals.

A large and commodious shop has been fitted up, for the Mechanical Department, which will be under the superintendence of MR. PHILIP C. HOLMES, an industrious and skillful mechanician. It has the convenience of water-power, for turning Lathes, Circular Saws, and other machinery. In this shop students will be allowed to work and an adequate compensation will be paid to them for such work as they may perform. If ingenious and industrious they may be able to pay their expenses.

Dec. 31.

LIST OF LETTERS

Remaining in the Post-Office, Gardiner, Me.

Dec. 31, 1828.

Samuel Ames, Nahum Merrill, Richard M'Dougall, Samuel Moore, Samuel Noble, John Palmer, Calvin Pierce, John I. Plumer, Solomon Perry, Alexander Paddock, Reuben Rand, J. D. Robinson, 2 [Boothbay]. Mary A. Randall, Clarissa Stevens, Ezra S. Sanborn, Eliza Stuart, Zebulon Sargent, Hannah Sevey, Parker Sheldon, George Tibbets, [Litchfield]. Joseph Woberton, Mary Woodcock, Abraham Waterhouse, Hazel Wakefield, James Williams, Jacob Wood, Ivory Wakefield, J. W. Willard.